

THE
CHURCH OF SCOTLAND'S
INDIA MISSION;

OR
A BRIEF EXPOSITION
OF THE
PRINCIPLES ON WHICH THAT MISSION HAS
BEEN CONDUCTED IN CALCUTTA,

BEING
THE SUBSTANCE OF AN ADDRESS DELIVERED BEFORE
THE GENERAL ASSEMBLY OF THE CHURCH,

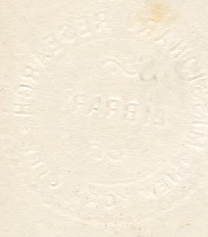
On Monday, 25th May 1835.

BY
THE REV. ALEXANDER DUFF, D.D. 1806-1878
THE ASSEMBLY'S FIRST MISSIONARY TO INDIA.

PUBLISHED AT THE SPECIAL REQUEST OF THE GENERAL ASSEMBLY.

SECOND EDITION.

EDINBURGH:
PRINTED BY JOHN WAUGH,
PRINTER TO THE CHURCH OF SCOTLAND;
AND SOLD BY WAUGH AND INNES,
2 HUNTER-SQUARE AND 31 HANOVER STREET;
JAMES NISBET AND CO. AND WHITTAKER AND CO,
LONDON.



*Whatever profits may arise from the sale of this publication
will be appropriated to the Funds of the Mission.*

NOTICE.

WHEN the author of the following remarks was invited to lay before the General Assembly a statement relative to the state and prospects of its first Mission in India, he went to the House fully prepared to enter into ample details and illustrations. Having found, however, that the quantity of business before the House for this year was so enormous as to render the utmost despatch essential, he at once determined to contract his intended range, and confine himself chiefly to an exposition of the principles on which the Mission in Calcutta has hitherto been conducted. This must account for the comparative absence of minute particulars.

On being so very unexpectedly requested by the Assembly to publish his Address, the Author's first impression was, that it ought not to appear, except in an expanded form. But circumstances soon occurred, which left him no alternative but to allow it to go forth, as nearly in the form in which it was originally delivered, as he could well recollect. In this form, accordingly, it now appears—with only the addition, in one or two places, of a few sentences to render the subject more intelligible.

At the same time, the author could not feel satisfied in his own mind, if he did not now make the announcement, that if God spare him in health and strength, he is still resolved, ere he return to India, to present to the people of Scotland a much fuller, and therefore, he trusts, a more satisfactory statement.

Edinburgh, 1st June 1835.

NOTICE

It is with regret that the following notice has to be given by the Editor of the *Quarterly Review*, in relation to the late and unexpected death of the late Mr. John Addington, who was one of the most distinguished statesmen of the day, and who had been for many years a member of the House of Commons. The Editor has the honor to announce that the late Mr. Addington has been elected to the office of Secretary of State for the Home Department, and that he will be sworn in on the 1st of the next month. The Editor has the honor to announce that the late Mr. Addington has been elected to the office of Secretary of State for the Home Department, and that he will be sworn in on the 1st of the next month. The Editor has the honor to announce that the late Mr. Addington has been elected to the office of Secretary of State for the Home Department, and that he will be sworn in on the 1st of the next month.

Edinburgh, 1st June 1825.

PREFACE TO THE SECOND EDITION.

THE first impression, consisting of ten thousand copies, having been exhausted, the author has been called on by the publisher to revise a second edition.

In doing so, it has only been deemed expedient, in a few instances, to insert some additional sentences simply to render the meaning more intelligible, and thereby guard it against possible misconception.

One thing the author has been grieved to learn, that, from the omission of all reference to the Missionary labours of other churches or societies, it has been concluded that these labours are disparaged or unduly undervalued. No conclusion was ever more unfounded. The author happened to be the first Missionary ever sent forth to heathen lands by the General Assembly of the Church of Scotland. He happened too, to be the first that ever returned to report in person the nature of the operations that had been carried on, under the immediate superintendence of that venerable Court. He was accordingly called upon by the General Assembly to present a statement, not of missions in general, but specifically of the present state and future prospects of its own mission. In such a case, to have entered into any detail respecting the labours of missionary societies in general, would manifestly have been altogether irrelevant. This, then, was the sole, and it is to be hoped, satisfactory reason, for an omission which some in their ignorance have pronounced unaccountable.

Wherever, and whenever, a seasonable opportunity has occurred, the author has been in the habit of pointedly expressing his sincere and profound respect for his fellow-labourers of every denomination in, and around, the metropolis of British India. And he will ever reckon it one of the most delightful circumstances connected with his sojournment in the east, that it was his happy lot to labour there in the most friendly co-operation with the accredited agents of all our great Missionary Societies.

One other circumstance of a general nature may be here briefly adverted to. By orthodox Christians of every denomination, it is at once conceded as an axiomatic truth, a primary fact, that "the word of God" read, taught, or preached, is the only divinely appointed instrument, and "the influence of the Spirit of God," the sole omnipotent agency in convincing and converting sinners, and sanctifying their depraved hearts. Accordingly, as the following address was delivered in the presence of the assembled representatives, lay and clerical, of one of the purest and most orthodox Churches in the world, it was deemed altogether unnecessary to *expatiate at any length* on what all were prepared to account mere *evangelical truisms*. But the whole tone and spirit, and even the occasional express language of the address, must prove to every candid reader, that it is based throughout on the simple unqualified recognition of the grand axiom, or primary fact now explicitly announced.

The author has only, in conclusion, to add, that up to the latest date, the most cheering accounts have been received from his respected colleagues, the Rev. Messrs. M'Kay and Ewart, concerning the continued progress and success, through the divine blessing, of the Missionary operations of the General Assembly of the Church of Scotland in Calcutta, and other parts of Eastern India. From Bombay also the communications of the Rev. Dr. Wilson and his colleagues are most encouraging; while Madras promises well as a field of great future usefulness.

LONDON,
1st May 1836.

A BRIEF STATEMENT

RELATIVE TO THE

GENERAL ASSEMBLY'S INDIA MISSION, &c.

MODERATOR.—I regret exceedingly that the multitude of cases brought before this Assembly is such, that but a small portion of time can be devoted to the important subject now introduced to your notice. For sure I am, that amongst them all none can be found to possess greater magnitude in the sight of heaven than that which regards the conversion of 130 millions of idolaters. Did time permit, one might draw a picture of India that were enough to rend the heart of adamant; for *there*, seems to be the chief seat of Satan's earthly dominion; and *there*, the grand theatre of his wildest revels. But, as the time is so very limited, I shall confine myself to the endeavour to point out, as briefly as possible, some of the ordinary difficulties that impede the progress of Missionary effort, and some of the most successful modes resorted to in surmounting these difficulties. Since it is clear, that if there be difficulties great and manifold in the way, it is essential that we should know their nature and amount, else we may be for ever fighting in the dark, and beating the air, in attempting to grapple with them. Time will not allow me to enter into a full exposition even of these topics; I shall, therefore, only refer to a few leading particulars.

I. Starting then at once into the subject, I shall suppose that the great object is to make known the gospel of Christ among the people of India, as the only all-sufficient remedy for all their miseries. I shall suppose that one goes forth to that land, fired with inextinguishable zeal, and charged with

the overtures of mercy—overflowing with compassion towards perishing souls, and resolved as directly as possible, to proclaim the gospel message, that God in Christ is a reconciled Father, and waiting to be gracious to the very chief of sinners. I shall suppose that he has landed in that part of the country which I know best, and to which I shall chiefly refer—Bengal. This territorial limitation I purposely make to prevent misconception. For though the Brahmanical system, through the wide extent of its baneful domination, may be said to preserve a sort of universal identity in fundamental principles, yet in its practical development of these principles, it may exhibit modifications that are endlessly or even capriciously diversified. So that what may be strictly and rigidly true of the mental habitudes, the social and religious practices, of the people of one city or province, may require some qualification when predicated of the inhabitants of another. I shall next suppose that the missionary directs his attention primarily to the study of the native language, and that, after having, in his own estimation, thoroughly mastered it, he eagerly issues forth to make known his proclamation. What his reception may be, will depend on time, place, and circumstances. The scene may be ludicrous, or it may be grave: it may be peaceful, or it may be tumultuary. It may exhibit the earnestness of inquiry, or the incuriousness of apathy—the calmness of acquiescence, or the storminess of controversy. It is not my intention to attempt to describe all the varieties and contrarities of aspect that may be presented by a native audience. One leading characteristic alone shall I endeavour to depict, as even at the outset, it may serve the purpose of suggesting one answer, amongst many, to the question that is often put by pious but unreflecting people, viz. What has education, what has the communication of useful knowledge, to do with the missionary enterprise? For this purpose I shall once more suppose that our preacher commences his address, and that for a little, some attention may be paid to him. His bosom now warms with the glowing anticipation that vital impressions are about to be made. But speedily is he disturbed out of his pleasing reverie. The flow of his discourse may be roughly interrupted by some one in the crowd boldly challenging him to unfold his *evidence*—to exhibit the *credentials* which attest his *authority*. This demand may not indeed be made by the mass of the people; for these are miserably ignorant—as ignorant and brutish as the stocks and stones around them. But go where you may,

the more learned part, belonging to the Brahmanical caste, are interspersed throughout the community, so that you can scarcely address an audience without finding some of these amongst them. Now, these are the uncontrolled leaders of the people, who bow down before them as before the gods:—for limbs or fragments they are verily believed to be, of the great mass of deity. These, therefore, you must be prepared to meet; their inquiries you must answer, their objections repel, in order effectually to reach and impress the mass. And if you are unable to cope with them, your authority is apt to go for nought, and your religion to be thrown into contempt. “We have,” say they, “a religion of our own, and we are amply satisfied with it; you also have one of your own, and we acknowledge that it is the best for *you*, but *we* do not want it; *our own* is best for *us*.” If you assert, that yours is not only better than theirs, but that it is *best* for *them* as well as for *you*, they ask, “What is your authority for so saying? Where is your proof? Where is your commission? Ours is from God; yours is from God; who is to judge betwixt us?” This stops your mouth, and what are you to do?

Contrary to your original design, you are now driven from the *direct* announcement of the message—you are *literally driven* to entertain the previous question of evidences. At home, you remember, that there is a vast phalanx of evidences, external and internal—evidences so clear, so cogent, so irresistible in proving our authority, that infidels are left without excuse, and convicted of the grossest irrationality, inconsistency, and absurdity in rejecting them. You now take courage. Planted on the rock of demonstrable evidence, you boldly refer to the *historical* argument. But how will this tell on a people that know nothing, and care nothing, about our histories? “We have histories of our own,” they will say, “extending backwards for nearly *four millions* of years; yours, according to your own account, embrace only a period of a *few thousand years*; compared with us, by your own shewing, you are but the children of yesterday.” You are now forced to exclaim, “Would that I could convey a sound general knowledge to these minds, that they might be able to distinguish between fabulous traditionary tales, and authentic written records!”

You next try the argument from *miracles*. This argument, when disentangled from the mazes of sophistry, when understood aright, is invincible. They retort, however, that they themselves have miracles far more stupendous. And doubt-

less, if mere *gross magnitude* is considered, they say what is true ; for, in this respect, *their* miracles set all comparison at defiance. Besides, with them the *original* miracles form an *inherent* part of their *theology* ; and they have no notion of what is meant by an appeal to them, in order to authenticate a *doctrine*. And *modern* miracles they have in such abundance, that they are exhibited on the most trivial occasions, and become matters of daily occurrence. Again, you are compelled to wish that you had the power of conveying such a knowledge of common science, the laws of nature, or first principles of things, as would prevent their confounding things monstrous with things divine ; things merely *extra-ordinary* with things absolutely *supernatural*.

You resort to the argument from *prophecy*—an argument, the truth of which, in past and passing fulfilment, can be rendered visible to the very *senses*. But where is the impression ? Of the countries where prophecy was uttered, the people to whom it was addressed, the times and circumstances in which it was fulfilled, they know nothing, and wish to know nothing ; so the argument falls powerless on their ears as the evening breeze upon the solid rock. Once more you are aroused to a sense of the necessity of communicating general knowledge, that is sound in quality, and sufficient in quantity.

Driven to the last shift, you perhaps appeal to the *internal* evidence. You find yourself farther than ever from your purpose. Internal evidence is to them pre-eminently a new and unheard of idea. It implies spiritual purity, and wisdom, and excellence. And how minds like theirs, that are either pre-occupied with airy subtilties, or stultified with utter neglect, can be brought, *in the first instance*, to attend to, or comprehend such topics, *viewed as evidence of authority*, constitutes the great, the insuperable difficulty. You are now reduced to the lowest degree of helplessness. And however sincere, and honest, and apostolic in your zeal,—if not blinded by a wild and senseless fanaticism, you cannot help exclaiming, “O that I had the means of conveying the knowledge that would enable me to establish, by enabling these people to apprehend, the nature of my authority !” Thus the urgency of the call to communicate general knowledge to such a people is felt to be resistless.

We know, when our Saviour went forth, if he were asked, “Where is the sign of your authority ?” he could reply, “Bring hither the maimed, and the sick, and the lame, and the blind :” and, with simple majesty, *he* could say to the

lame, "Walk," and to the blind, "Receive your sight." "Here," he might add, "is the attestation of my authority—the seal of my commission." Precisely similar was the case of the apostles; with this only difference, that theirs was a *derived*, not an *original* divine power. Now, when asked for *our* authority, we cannot render it palpable to the senses: we cannot work miracles. *You* cannot convey to us the power of working miracles. But *we can* impart that knowledge which enables those whom we address to comprehend the nature and the strength of the evidence from miracles: and *you can* intrust us with the means of imparting that knowledge. Will you then refuse us the means of communicating this requisite knowledge? Will you still hold the communication of such knowledge to be detrimental or dishonourable to the cause of Christianity? In the present case, so far as the exhibition of *evidence* or *authority* is concerned, *the power of conveying the necessary knowledge seems to me, to be the only substitute we possess, instead of the power of working miracles.* And if you deny us the exercise of this power, you deprive us of a right arm, or rather bind us hand and foot. You send us forth, *so far* unprotected, unpanoplied, to contend, in an unequal strife, with the subtlest pantheism, the bloodiest idolatry, and the vainest, but most seductive, philosophy "beneath the circuit of the sun."

Let me not, however, be misunderstood. I have adverted to one of the practical difficulties that stand at the threshold of our attempts to preach the gospel to an inquisitive heathen people. And as it happens to be a difficulty which may, in a great measure, be removed by sound general instruction, the *great advantage of such instruction* is hence legitimately inferred. But it is surely one thing to say, that a sound liberal education is greatly advantageous towards the establishment of the evidence and authority of the Christian revelation, and, consequently, towards securing a candid and attentive hearing, and quite another to say, that it is indispensably and universally necessary to the heart reception of the gospel remedy. The former position we do most firmly maintain, but in the solemnity of apostolic language, we exclaim, God forbid that we should ever maintain the latter! The gospel was divinely designed for all mankind. But all men have not refined cultivated understandings; though all men have certain moral feelings, else they cannot be reckoned as human beings. Christianity is fitted to address the most enlightened reason, and is congenial with the highest and the noblest exercise of the intellectual faculties; but most frequently it may have to

address those moral susceptibilities which all men possess in common, and which give to humanity its peculiar cast. It possesses a certain power of expansion or divine elasticity, so to speak, which makes it suitable to every diversity of character. Were it a *mere* intellectual system, farewell to all hope ! But as it is also a moral or spiritual universal system, there breathes not the man that can truly be said to be *wholly* or *finally* beyond its pale. Wherever humanity exists, and under whatever form, there may be still some principle which it can effectually address. Even the marauder of the wilderness who, though "ferocious as the monsters that glare around him," must have experienced what hope, and fear, and love, and self-interest are—even *he* may come to be deeply humbled by the charges of guilt that are preferred against him, or be softened into tenderness at the tale of infinite compassion—even *he* may be elevated at the prospect of unbounded happiness, or be awakened into alarm at the thought of everlasting woe. And thus by becoming, through the agency of the Divine Spirit, a new creature in Christ Jesus, the savage, without being a sage, may become a subject of civilization, and be transformed into a saint.

II. But to return from this short digression, perhaps, instead of demanding your authority for the truth of the system *you* wish to propound, they may begin to challenge you to invalidate, if you can, the authority of *theirs*. This, with the Brahmans, is a favourite mode of procedure, because in this they believe their cause to be invulnerable. You soon discover that their modes and principles of arguing are totally different from your own. You find yourself carried back to the days of European darkness. The fine-spun distinctions and airy subtilties of the Schools are vividly brought to your recollection ; and if you once enter their fastnesses of argument, you might as well be contending with the "angelic doctors" and "irrefragable doctors" of the middle ages. After hours, and days, and months, of argumentation you come to no satisfactory conclusion. Both parties are as wise at the end as at the beginning. They keep you playing round and round the main point, without ever allowing you to reach it. Their artful evasive logic secures them against defeat. The termination of the contest is generally of the nature of a drawn battle. Each combatant may claim the victory, or content himself with saying, "Well I am not beaten." Having thus found that you have no common ground, you are again driven to extremities, and ready to exclaim, "O that I had the power of communicating the first principles of inductive reasoning—the elemental

principles of experimental knowledge—that from these I might rise to higher results, and on them rear a nobler superstructure !”

III. Unwilling to be baffled, and resolved, if possible, to discover some inlet to the mind, you abandon the higher ground of theological and metaphysical research, and descend to things visible and things tangible. You refer to physical science, in order, if practicable, to detect some simple principles of evidence that might be admitted in common. Here again you are unexpectedly met by the declaration, “ We have not only religion but systems of learning, and we do not want any thing of yours : we have systems of law, and medicine, and geography, and astronomy, greater and more perfect than any you possess.” Hence, these men often look down on us *at first* with a proud and disdainful self-complacency. And certainly, if you look to *mere* number and magnitude, they have stupendous systems of learning. Even their geography is a stupendous system. If you take a flat surface, and suppose a central island, consisting of the known and habitable parts of the world, surrounded by a circular ocean several hundred thousand miles in breadth ; and that, by a succession of seven alternate oceans and continents, in concentric circles—oceans of sugar cane juice, and wine, and milk, &c.,—each doubling the extent of the preceding, till they reach more than five times the actual distance between our earth and the sun ! “ Well,” say they, “ compared with your puny geography, is not this a magnificent system ?” It is only about two years ago that in one of the Bengali newspapers, the native editor, in imitation of his European contemporaries, proposed to give a course of literary and scientific instruction, as well as political intelligence. But scorning to draw information from our books, he regaled his readers with gleanings from their own. In his concluding article on geography he rose into the heights of self-elation. Contrasting our system with theirs, he in substance exclaimed, “ Behold, my countrymen, and judge between these boastful Europeans and us. Why, some few thousand years ago, these foreigners were little better than monkeys in the forest, while we were the enlightened descendants of a countless succession of sages ;” and his climax was, that “ the whole system of European learning was merely a single drop, somehow surreptitiously drawn from the great ocean of Hindu literature !”

From all that has now been advanced, we do not ask, whether *every* Missionary should be endowed with the intellectual furniture that might enable him to contend successfully with

the learned sons of Brahma—or whether he should refrain from preaching the simple gospel, till he is able to meet the arguments of every subtle disputant that may wish to grapple with him? No, no. Let the simple gospel by all means be preached, whensoever, wheresoever, and by whomsoever it can be intelligibly propounded, and intelligently listened to. But from the preceding, and other similar facts and statements which might be adduced, we do ask, whether it be not *very desirable* that Missionaries in general, and, at all events some of them, should be qualified to silence the intellectually proud, as well as to edify the spiritually humble—should be fraught with all the stores of knowledge, human and divine, and prepared to distribute them over the wastes of a parched and famishing land?

IV. While thus tossed to and fro without a resting-place, a gleam of hope seems to dawn, when you find what amazing reverence is paid to these systems of learning; and make the grand discovery that they are all with them held *sacred*,—as sacred as what we would more appropriately designate their *theology*. And I do crave the special attention of the Assembly to this distinguishing *peculiarity*; for it is this that has given a zest and power to the communication of useful knowledge in India which it would not otherwise possess. It is this that stamps it with a *religious* tendency beyond what it possesses in the British isles. If the aged are so difficult of access from the stupefaction of total neglect, or the dense incrustation of their faculties by false systems of religion and learning, the young are found open, lively, and ingenuous. And as physical knowledge of every kind is capable of being subjected to the test of *sensible* evidence, you may readily understand how inestimable the advantage which the forementioned peculiarity confers on us, in our attempts to Christianize India. The elaborate systems of Hindu learning—geography, astronomy, metaphysics, medicine, law, &c.—abounding as they do with the grossest imaginable errors, are yet *one and all of them* found embodied in the *shasters*, *i. e.* the *sacred books*, the *books of canonical authority*. They all therefore claim the *same divine authority*: they all assert the *same title to infallibility*. Hence it is, that if you succeed in proving to old or young (and in the case of the latter we seldom find any difficulty) *the falsehood of any one of these systems*, you thereby at once inject doubts as to the truth of the rest; you virtually shake their confidence in the whole. For, if it be alleged that the *same* inspiration dictated the

systems of literature and science, as revealed the system of their theology ; and if it be proved, by the testimony of the senses, that a portion of the former is false, it must follow that the strongest suspicions are thrown upon the latter. Let it then be understood, and for ever remembered, that in India *all systems of learning, being of a sacred character, may be pronounced as really theological.* Hence, if you demolish their geography, for instance, *it is not the demolition of a mere physical error, and the substitution of mere physical truth, but, in their apprehension, it is tantamount to the demolition of a theological error, and the substitution of a theological truth.* It is this view of the subject that invests all learning in India with a sanctity and religious influence which it has not in any other part of the world. Do then let me again crave the special attention of this Venerable Court to the grand *peculiarity, that if in India you only impart ordinary useful knowledge, you thereby demolish what by its people is regarded as sacred.* A course of instruction that professes to convey *truth of any kind* thus becomes a species of *religious education* in such a land—all education being there regarded as religious or theological. Every branch of sound general knowledge which you inculcate becomes the destroyer of some corresponding part in the Hindu systems. And if branch after branch be communicated, one stone after another will be thrown down from the huge and hideous fabric of Hinduism ; and by the time that an extensive range of instruction is completed, the *whole* will be found to have crumbled into fragments : not a shred will be left behind. It is this that gives to the dissemination of mere human knowledge, in the present state of India, such awful importance : it is this that exalts and magnifies it into the rank of a *primary* instrument in spreading the seeds of reformation throughout the land. There, we are opposed by consecrated systems of learning on every subject, which present a mountainous barrier in the way of disseminating truth ; and there, in reference to these systems, useful knowledge is more potent far than a whole army of destructives : it is a perfect leveller of them all : it is the hammer that can dash them into atoms. I do then with confidence make my appeal to the enlightened reason, and judgment, and common sense of men. In doing so, I ask not, whether sound useful knowledge be *universally necessary*, either as the precursor or friendly ally of that which is divine. Such is neither my own impression nor belief. But, seeing that the communication of useful knowledge becomes, in the circumstances described, such a

tremendous engine for breaking down the accumulated superstitions and idolatries of ages, I do ask, in opposition to those who decry and denounce useful knowledge, not in the abstract, but as totally inapplicable to missionary purposes,—I do ask, with humble but confident boldness, as in the sight of Heaven, “Who is it that will henceforward have the hardihood to assert, that the impartation of such knowledge has nothing to do with the Christianization of India?”

V. But suppose a European, *i. e.* a *foreign* missionary should be allowed to proceed with his discourse, there are other circumstances which soon enforce the conviction, that the preaching of the gospel *directly by himself*, is by no means so satisfactory a mode of propagating its truths as he could desire. He soon finds, that the more glowing his zeal for the conversion of souls, the more wasteful for his own earthly tabernacle. He cannot stand the fierce rays of that burning sun, as the natives do. He cannot endure exposure at all times and seasons, to that fell and deadly atmosphere as the natives do. And soon his own energies become paralyzed, and his activities dreadfully impaired. When he goes forth in the morning or evening, should he want a number of hearers, he must seek for them. They are not the great, the powerful, or the wealthy, that he can ordinarily address. These will not *in general* attend such meetings. They are the lowest and most degraded of the people that are in this way most accessible. Still, this does not damp the zeal of the missionary. He knows, that to the poor the gospel is preached. Forth then he goes into some thoroughfare, and takes his station beneath the shade of a tree, or bangalau, *i. e.* a native-built hut; and there, he must endeavour to address the passing crowd, if he wish to get a hearing from any. Consider then the disadvantages under which he labours. In using native terms to express Christian truths—terms, pervaded and saturated with heathenism—terms, inseparably associated in the mind with preconceived ideas of a contrary nature,—he must either stop and define each term, or proceed onwards without definition. If the former, his first audience may be dispersed, ere he has succeeded in conveying a precise notion of the *new* meaning, or the *new* idea that is to be attached to an *old* heathen term. If the latter, he is sure to be the producent of misconceptions without end, and heathenish interpretations,—so that the purest gospel sermon may be transmuted into a sort of paganized Christianity. As to those whom he addresses, he often knows not whence they are, nor who they are. They come, they look,

they listen for a longer or shorter period, and away they go. One party may succeed another, so that from the beginning to the end of the discourse, there may be a rotation of a dozen such parties. And what kind of fragmentary knowledge is thus communicated,—and liable to what endless misunderstandings? True, could he ensure their attendance day after day, and week after another; could he follow them to their homes, and mix with their social and domestic circles, he might resort to farther explanations and reiterated statements, and in the end teach something effectual. But this a European finds it in general difficult, and often impossible to do. Must he then condemn preaching altogether, as inapplicable and unproductive? No: by no means. But the conviction is now more strongly than ever forced upon him, that *if the gospel is to be extensively preached with power at all, it must be by natives themselves*. And if by natives, then must these be duly qualified. I lay an emphasis on the terms “duly qualified;” because, if native preachers are not duly qualified, past experience proves that, *in general*, they are not likely to command the respectful attention of their countrymen. How can they? Ignorant, illiterate, undisciplined men, however well intentioned, simple-hearted, and pious, cannot, as preachers of the gospel, command the respectful attention of the educated even in Christian lands. And how can such expounders and defenders of the word expect to succeed better, particularly amongst the learned and higher classes that influence and control popular opinion in Brahmanical India? But let native preachers be raised, duly qualified by the endowment of faculties highly exercised, by the acquisition of our superior stores of knowledge, by the possession of luminous, comprehensive, systematic views of divine truth, in its mutual connexions and dependencies, its combination of beauty, grandeur, and sublimity, its synchronism with all time, its parallelism with all eternity:—in a word, let a race of labourers, through the blessing of God, be raised up, who shall thus be possessed of essentially European qualifications, and unencumbered by European disadvantages; and, if all past history and experience do not prove false witnesses, these are the men out of whom shall one day arise the spiritual reformers of India. And if men are to be thus *duly qualified*, then must efficient means be resorted to for the communication of *all* knowledge to susceptible minds,—in other words, for the thorough education of all who are to influence the surrounding mass,

and especially those who aspire to the office of Christian teacher, or Christian minister.

VI. And this conviction is vastly strengthened, when he attends to the peculiar nature of *the medium* of instruction. What he reckons a perfect knowledge of the native language, may not be so reckoned by his hearers. Indeed, if he be not utterly blinded, he cannot fail to discover this. He may master the language in books, read it, and understand it, nay, speak it grammatically, as well as the natives themselves; but still there may be something overlooked,—something of an essentially important nature wanting. I appeal to an English audience, if a Frenchman, or German, were to come over here to-morrow, and after a year, or a year and a half's study, were to mount one of our pulpits, and preach to you in the English language:—I appeal to you, if even in our own civilized country, there would not be many peculiarities of idiom, and grotesque oddities of pronunciation, that the audience would carry home and dwell upon, and circulate in social converse, while the substantial excellencies of the discourse might be cast into the shade, or wholly forgotten. And I appeal to our brethren from the Highlands, who are here assembled, if an Englishman were to study, for a similar or even longer period, the Gaelic language, and were to preach in it to a Gaelic congregation, whether the people would not look, and stare, and wonder, and go away mortified and disappointed. They would in the exercise of common charity console themselves by saying, “He may be an excellent well-meaning man, but what a wretched southern accent? What a sad Gaelic scholar?” O! there is that in the tones of a foreigner's voice, which falls cold and heavy on the ear of a native, and seldom reaches the heart!—whereas, there is something in the genuine tones of a countryman's voice, which, operating as a charm, falls pleasantly on the ear, and comes home to the feelings, and touches the heart, and causes its tenderest chords to vibrate. Doubtless there have been, and there may be now, individual cases of foreigners having in some degree, or even altogether, surmounted this grand practical difficulty. But these rare cases form such palpable exceptions from the *general* rule, that they can scarcely be counted on, in providing a *national* supply of preachers of the everlasting gospel. Thus, again, is the *comparative* inefficiency of *European* agency, when put forth *directly* in proclaiming the gospel, forced upon the mind; and the necessity of having recourse to *Native* agents in the work,

is once more suggested with a potency that is resistless. They can withstand that blazing sun,—they can bear exposure to that unkindly atmosphere,—they can locate themselves amid the hamlets and the villages,—they can hold intercourse with their countrymen in ways and modes that we never can. And having the thousand advantages, besides, of knowing the feelings, the sentiments, the traditions, the associations, the habits, the manners, the customs, the trains of thought, and principles of reasoning among the people, they can strike in with arguments, and objections, and illustrations, and imagery, which we could never, never have conceived. How glorious then must be the day for India, when such *qualified native agents* are prepared to go forth among the people, and shake, and agitate, and rouse them from the lethargy and the slumber of ages!

It is for reasons like the preceding, that a man of fervent piety, going forth with the fullest intention of doing nothing but *directly* and *exclusively* preaching the gospel in the native tongues, often finds himself, in such a country as India, constrained to think of other and more effectual means of ultimately accomplishing the same work, and hastening the same consummation.

VII. Now, let us advert to *some* of the modes of overcoming difficulties *like those now stated*.

I have already shewn, that the communication of useful knowledge will demolish the ancient learning and religion of Hindustan. On this subject a grand experiment has been made at the expense of the British government in the metropolis of India. About eighteen years ago, there was founded, in Calcutta, a college for educating Hindu youths, in the literature and science of Europe, *apart from religion*. The seminary has been attended chiefly by persons of rank, wealth, and influence in society. Here then was a favourable opportunity of ascertaining the power of European knowledge, when brought in contact with the systems of Hinduism. The result was precisely such as any one duly acquainted with the subject would confidently anticipate. For the last ten years, class after class has issued forth from this institution, who, by the course of enlightened study pursued, were made alive to the gross absurdities of their own systems. These, therefore, they boldly denounced as masses of imposture and debasing error, and the Brahmans as deceivers of the people,—though many of themselves belonged to that exalted and sacred class. But no morals or religion having been taught in the institution, the

young men were in a state of mind utterly blank as regards morals and religious truth,—moral and religious obligation. They were infidels or sceptics of the most perfect kind, believing in nothing, believing not even in the existence of a Deity, and glorying in their unbelief. Still, their infidelity was of a negative, rather than a positive kind. It was not the hardened infidelity of those who have apostatized from the true religion, but the looser infidelity of minds that had become emptied of a false one. Truth was with them not a thing positively rejected, but a thing undiscovered, unknown, and therefore not believed. To this class of persons, much attention was directed some years ago, and I refer to their case as illustrative of one of the modes of accomplishing our great end. Of the existence of this class I knew nothing, because I had heard nothing, when I first reached my destination. With them and their condition, I got acquainted by degrees,—visiting the college, and conversing with them,—meeting with them in government offices and agency houses, as clerks or copyists,—and attending various associations which they had formed for debating questions of a literary or political character. In this way, I gradually became familiar with their peculiar state of mind—their habitude of thought—their modes of reasoning—their prevailing opinions:—with the staple of their knowledge—the subjects that were found most interesting—and the kinds of argument and evidence that proved to them most satisfactory. All subjects seemed to be more or less tolerated but religion. Against religion in every form they raged and raved. They scrupled not to scoff at Christianity; they scrupled not to avow their disbelief in the very being of a God;—thus realizing the condition of the men, described by an ancient author, who “fled from superstition, leapt over religion, and sunk into atheism.” Again and again, did I endeavour to expostulate with them, on the irrationality of scoffing at what they had not examined, and the real merits of which they could not therefore know. For some time, all was in vain. They despised the character of a missionary, whom they thought fit for nothing, but to stand in lanes and corners of the streets, and there address “the pariahs,” and lowest castes of the people. For such a man they had the most profound contempt; and for a long time they could not brook the idea of listening, in order to receive instruction from one, who, like myself, exercised the functions of a missionary.

After repeated meetings, and explanations, and changes of circumstances, which it is needless here to detail, a consider-

able number at length consented to give a hearing on the subject of religion ; on the express condition, however, that full licence should be granted to controvert, if they thought proper, one and all of the arguments and statements adduced. Hence the origin of those Lectures and Discussions on the Evidences and Doctrines of Natural and Revealed Religion, of which previous notices have been given to this Assembly. But why, have some asked, why lectures on natural religion ? Why lectures on evidences at all ? Why not proceed forthwith to preach Christ crucified ? Why, just because the latter was, and the former was not, found impracticable. What, said they, do you mean by Christianity ? A revelation from God, pointing out an all-sufficient remedy for transgression. What ! a revelation from God ! That means, in our estimation, neither more nor less than a revelation from—*nothing*. Prove unto us, first, that there is *a something* called God, from whom this revelation could come, and then we may be disposed to inquire into the contents of that revelation. I mention this, to contrast it with the case of the North American Indians. When the existence of a God was attempted to be proved to them, they in substance answered, “ Fool ! do you think we do not believe that there is a God, the great Spirit ? ” This mode of procedure was, in consequence, abandoned. On this historical fact, coupled with the experience of the Moravians in Greenland, seems to have been founded “ the theory of modern missions.” Forgetful of the infinite variety of phases under which human nature is exhibited in different and distant climes, people have absurdly concluded that one rigid and invariable rule of address must be adapted to all,—as if the same mode of manual culture were adapted to every soil in every region of the world. O ! it would be delightful, if we had only to dwell, and dwell for ever on the glories of redeeming love. For, who can doubt that this is a refreshing, soul-stirring theme, compared with the cold and chilling theme of Evidence ? But we must not allow feelings, however hallowed, to usurp the place of enlightened judgment. In the case now mentioned, should I, under the impulse of theory, thus address the young men : “ Gentlemen, I cannot tell you any thing about the being of a God ; I came here to preach Christ ; and if you will not listen to me, I am done with you : ”—they would with one accord reply, “ Well, we are done with you.” But does not sound reason, does not common sense, does not the apostolic practice say, “ Meet these men on their own ground, and displace the obstacles

that prevent you from getting a hearing on the higher and more glorious subject of "Christ crucified?"

Accordingly, with a determinate view to this noblest end, the question as to *the being of a God* was *first* entered upon. All the ordinary and more palpable arguments were advanced in forms adjusted to the occasion. And I confess I was somewhat mortified to find that the demonstrative argument from design, did not, from its *novelty* to *their* minds, produce that strong impression which, from its inherent strength, we might be fully warranted to expect. Having, in my former intercourse found that, from the metaphysical cast of mind among the higher orders of Hindus, these young men had studied our writers on mental philosophy with peculiar delight,—that several of them had mastered the works of Reid and Stewart, and Brown, and Locke, in such a way as I do not remember the majority of students attending Moral Philosophy classes in our universities to have formerly mastered them,—I had recourse as a last resort, to a *mixed mode* of representing what has been termed the *a priori*, or metaphysical argument. After that statement all doubts vanished. The young men, for the most part, declared, "we now believe there is a great First Cause, the intelligent Author of all things."

Still, I could not forthwith proceed to announce the gospel message. *Like* the older Hindus, they demanded that I should shew them my *authority*, *i. e.* that I should shew them satisfactory evidence for the assertion, that Christianity is an authentic revelation from God. But totally *unlike* the older Hindus, these were enabled to comprehend the nature of evidence. They had studied our language, our histories, and our science. They were acquainted with the sources and facts of history and chronology. They were initiated into the first principles of inductive reasoning. They knew the laws that regulate the successions of state in the material universe. They were quite capable, therefore, of comprehending the nature and the force of an historical argument, the argument from miracles, or the argument from prophecy. Behold, then, the incalculable advantage we possessed in addressing this class of Hindus! The older ones asked for evidence or proof; we had abundance in store, but *the want of a liberal education* prevented them from comprehending its nature and force. The younger ones, in like manner, demanded evidence, and *the possession of a liberal education* enabled them at once to understand its nature and weigh its force. Accordingly, all the usual evidences of revealed religion were adduced, and elabo-

rately discussed in detail. And, as an exemplification of the quickness of mind that was manifested in the discussion of every topic, I shall only state at present that, on the subject of miracles, these young men, night after night, brought forward the old and now exploded arguments of Hume; and night after night, on the banks of the Ganges, and for the satisfaction of Hindus, had I to combat the plausible reasonings and deductions of that great but misguided man.

The evidences in favour of Christianity as a revelation from God having been admitted by several as irresistible, and by others no longer opposed, we last of all came to the grand terminating object of all our labours, viz. the announcement of the message itself, the full and free declaration of the essential doctrines of the gospel. It was then, and then only, as might have been expected, that vital impressions began to be made. Hitherto, we were engaged in the removal of obstacles that opposed our entrance into the temple of truth. Having now reached the threshold, we crossed it in order to discover and admire the beauties of the inner workmanship. Hitherto, the intellect chiefly was called into exercise. We had now something suited to the feelings and the conscience. The word of God is the alone direct and efficacious instrument in awakening and regenerating a guilty and polluted world; and the Holy Spirit of God, the alone Almighty Agent in crowning this instrumentality with triumphs that shall issue in the glories of eternity. Accordingly, it was when unfolding, in simple and absolute dependence on divine grace, the Scripture doctrine of the sinfulness, depravity, and helplessness of human nature, that the heart of the first convert became seriously affected under a sense of the guilt and vileness of sin; and, when unfolding the inexpressible love of the Divine Redeemer to our apostate world, that another heart was touched, yea, melted under the display of such infinite tenderness. Thus it was that the gospel triumphed, and the doctrine of the cross, brought home to the heart and conscience, and sealed by the Divine Spirit, maintained its high pre-eminence, as the only antecedent to the conversion of a soul towards God.

And I must here add, that in the case of some of the individuals thus brought to a knowledge of the truth, there was exhibited a demonstration of the power of Christianity, such as I have seldom, if ever, witnessed at home. The case of the third one that was baptized, and who now conducts an institution in one of the upper provinces, was somewhat peculiar, from the trying circumstances attending his separation from

his friends. Ah! could any member of this Assembly have been present on that memorable night, he would have seen what Christianity could do, even for a poor brutish idolater. It was about nine in the evening; and if any one here has been in that far distant land, he will know what the external scene was, when I say, it was on the banks of the Ganges, and under the full effulgence of an Indian moon, whose brightness almost rivals the noon-day glory of the sun in these northern climes. Two or three had resolved, as friends, to go along with this individual, and witness a spectacle never before seen by us, and perhaps not soon again to be seen by Europeans. It was heart-rending throughout. Having reached the outer door of the house, the elder brother of this young man advanced towards him, and looking at him wistfully in the face, began first to implore him by the most endearing terms as a brother, that he would not bring this shame and disgrace upon himself and his family, (which was a most respectable one.) Again and again did he earnestly appeal to him by the sympathies, and the tenderness, and the affection of a brother. The young man listened, and with intense emotion simply in substance replied, "that he had now found out what error was, that he had now found out what truth was, and that he was resolved to cling unto the truth." Finding that this argument had failed, he began to assert the authority of the elder brother, an authority sanctioned by the usages of the people. He endeavoured to shew what power he had over him, if he cruelly brought this disgrace upon his family. The young man still firmly replied, "I have found out what error is, I have found out what truth is, and I have resolved to cling unto the truth." The brother next held out bribes and allurements. There was nothing which he was not prepared to grant. There was no indulgence whatever which he would not allow him in the very bosom of the family—indulgences absolutely prohibited and regarded as abhorrent in the Hindu system—if he would only stop short of the last and awful step of baptism, the public sealing of his foul and fatal apostacy. The young man still resolutely adhered to his simple but emphatic declaration!

It was now, when every argument had finally failed, that his aged mother, who had all the while been present within reach of hearing, though we knew it not, raised a *howl of agony*, a *yell of horror*, which it is impossible for imagination to conceive. It pierced into the heart, and made the very flesh creep and shiver. The young man could hold out no longer.

He was powerfully affected, and shed tears. With uplifted arms, and eyes raised to heaven, he forcibly exclaimed, “*No: I cannot stay!*” And this was the last time he ever had converse with his brethren or his mother!

I could not help feeling then, and have often thought since, how wonderful is the power of truth—how sovereign the grace of God! If it be said that the Hindu character is griping and avaricious, divine grace is stronger still, and is able to conquer it. If it is yielding and fickle, ay, fickle as the shifting quicksands, divine grace can give it consistency and strength. If it is feeble and cowardly, divine grace can make the feeble powerful, and convert the coward into a moral hero. What signal testimony do such triumphs bear to the power of the everlasting gospel!

VIII. But I must now briefly refer to our own Institution.

It has been already shewn that the communication of useful knowledge is of itself enough to destroy the ancient learning and idolatries of India. But you will naturally ask, “Is it good simply to destroy, and not to build up?” We answer, No. “Is it good simply to expose the hideous shapes and forms of a system which is the receptacle of the errors, the impurities, and the superstitions of ages, and then leave the mind, cleansed more thoroughly than the Augean stable, to exhibit a dark and barren vacuity, instead of a fair surface, adorned with the flowers, and breathing the fragrance of Paradise?” Again, we answer, No. Hence, our institution was from the very first *based on the solid foundation of Christian principle*. Throughout it is *cemented by Christian principle*. While we do communicate the knowledge that can effectually destroy, we are enabled by the introduction and zealous pursuit of the study of *Christian evidence and doctrine*, to supply *a noble substitute in place of that which has been demolished*. In this way, while we throw down, we also re-build: while we dispossess, we replace a hundred fold: while we remove weakness, disease, deformity, we confer wealth, strength, and beauty.

Such is the general aspect and object of the course of study pursued in your Institution. The particular mode of instruction adopted is what has been in this country termed the interrogatory, the explanatory, or intellectual system,—introduced with such modifications and varieties as the different circumstances plainly demanded. And, considering the very low and imperfect state of education in the east, the introduction of this improved and truly rational system did, as much

as any thing else, tend to raise the Institution into popularity, both with the natives and Europeans in Calcutta. This mode of tuition, by whetting the mental faculties, inspired the boys with an enthusiasm which attracted the notice of the parents, and aroused the attention of the European community,—so that, day after day, we had constant visitors to witness our operations, till at length compelled, by the frequency of interruption, to limit the time of visitation to one day in the week. And as the result of our determination to communicate *Christian knowledge from the beginning, along with the elements of general literature and science*, we now find, that, after a period of upwards of four years, *almost all* the youths, in the more advanced classes, have become *as perfect unbelievers in their own systems* as the young men in the Hindu College already referred to; and, at the same time, *as perfect believers in Christianity*, so far as the *understanding* or the *head* is concerned. And already, in some cases, is there the commencement of a working of a higher order: already, in some cases, are there symptoms that indicate that the *heart* also is beginning to be vitally affected. Further still: it is delightful to think, that lately one of the most talented young men in the Institution, and a Brahman of the best caste, has offered himself as a candidate for baptism; and what is more cheering still, *spontaneously proffered his services for the work of* A CHRISTIAN MISSIONARY.

Such, Fathers and Brethren, such is the *nature*, and such the *tendency* of the system pursued in the General Assembly's Institution—an Institution that contains about *five hundred* Hindu youths—all of them of respectable caste, and many of the very highest; and numbers more, belonging to some of the wealthiest and most influential families in Calcutta.

And such a statement of the nature and tendency of our Institution, must furnish the readiest and most decisive reply to the vague surmises of those, who dream that we advocate the theory of *infidelizing* the Hindus first, and Christianizing them afterwards. The scheme which proposes to communicate all useful knowledge, while it excludes all morals and religion, may justly be chargeable with making the people infidels. And should we find, in consequence of the operation of such a scheme, human beings miserably engulfed in the ocean of infidelity, it were surely the part of humanity to attempt to extricate them. This, accordingly, we endeavoured to do, in the case of the young men who were educated at the Hindu College. But as to encouraging the infidelizing system

pursued at that seminary, we plead guiltless. Our own differs from it "wide as the poles asunder!" With us the process of undoing the old pestilent religion in the minds of hundreds, is con-temporaneous with that which aims, through the blessing of heaven, at building up the new, fraught as it is with "life and immortality."

Who then, we have a right to ask, can lay any thing to the charge of our proceedings? Is it the wish of all, who love the Saviour, to see the 130 millions of British India brought under the power of Christian truth? And is it confessedly the mere dream of visionaries to suppose, that the gospel can ever be effectually preached to these teeming millions by fifty, sixty, or a hundred *foreign agents*; labouring, as these must ever do, under the numberless disadvantages of a stammering tongue, and broken accents, and rude speech, and shattered constitutions, and comparative ignorance of the nameless peculiarities that distinguish the social and religious habits of the people? By whom then is the mighty work to be accomplished—if accomplished at all? The voice of past experience, the costliness of a thousand failures loudly proclaim, "*Not by foreigners, but by qualified native agents.*" These are the men who, from being habituated to the climate, from their vernacular acquaintance with the languages, from their intimate acquaintance with the manners, customs, feelings, sentiments, and prejudices of the people, can labour with *peculiar* effect in disseminating the light and life of Christian truth throughout every province of the land.

Here the most eligible plan of procedure is reduced to a plain but significant alternative. Is the gospel to be taught and preached solely and exclusively by foreign labourers in Hindustan?—That is, is it to be taught and preached in a manner the most inadequate, the most imperfect, the most inefficient? Or, is it to be taught and preached chiefly by qualified native labourers?—That is, is it to be taught and preached in a manner the most adequate, the most perfect, and the most efficient?—What is the dictate of true wisdom in this case? What is the demand of sound sense and sober reason? Is it not, that we should cling to the latter branch of the alternative, viz. to do the great work adequately, efficiently, perfectly? Well, this is precisely the very thing which the General Assembly has done. This is the very object which it has resolved, in dependence on divine grace, to accomplish.

By the double process now carrying on in your Institution, we shall be able, with the blessing of heaven, to the extent of

our means, to supply *the present grand desideratum*, as regards the evangelization of India. In other words, we shall, through the mercy of our God, succeed *in raising up a body of educated native agents*; from whom, even in the secular offices and relations of life, shall emanate such healthful influences as must produce the happiest impressions on the surrounding mass. More especially may we succeed in rearing *a well-disciplined body of Christian teachers*, who shall diffuse the blessings of a wholesome education throughout the land. And over and above all, in real importance, may we be honoured *in qualifying a noble band of Christian ministers*, who shall cause “the glad tidings” of salvation through a crucified Redeemer, to sound from shore to shore, with a power and efficiency, which it were presumptuous in nine-tenths of foreign labourers, to pretend to emulate.

After this, who can in fairness and honesty assert, as has been ignorantly surmised or slanderously reported, that it is our object to keep the “preaching” of the blessed gospel in the back ground, and trample it in the dust? Yea, God is our witness, that our hearts’ desire and prayer to Him is, that we may be instrumental in dragging it from its present obscurity, in rescuing it from its present contracted sphere, and raising it from the lowest dust to the highest pinnacle of elevation. Our earnest desire is, to be no longer parties to any system that would present it in forms the most imperfect and inadequate. And our fixed and solemn purpose is, in the midst of evil and of good report, to move on in the even tenor of our way, until we demonstrate to the world, *that our main design and ultimate object is, as speedily as possible, to render “the preaching of the gospel” ten times more efficacious than it has ever been in India.*

This is the defence; this the vindication, which I do humbly but firmly offer, of our mode of procedure. And let it no longer be said of us, that we go forth *only* as schoolmasters. These are necessary auxiliaries in accomplishing the higher ends in view. And such undoubtedly we are, and, from the very nature of the case, must be, to a certain extent. But when the time comes, and I trust it is not far distant, when a race of enlightened Christians shall arise under our fostering care, watered by the dew of heavenly grace; ay, and a race of *Christian teachers and Christian preachers too*:—then will it be clear as the light of day, that the missionaries of the Church of Scotland, in the execution of their high commission, did discharge, in the most effectual manner, *all the noblest functions of the Christian Ministry.*

IX. Here it may not be out of place to refer to the effect of a European education on the disposition of the natives of India towards the British government. If in that land you do give the people *knowledge without religion*, rest assured that it is the greatest blunder, politically speaking, that ever was committed. Having free unrestricted access to the whole range of our English literature and science, they will despise and reject their own absurd systems of learning. Once driven out of their own systems, they will inevitably become infidels in religion. And shaken out of the mechanical routine of their own religious observances, without moral principle to balance their thoughts or guide their movements, they will as certainly become discontented, restless agitators,—ambitious of power and official distinction, and possessed of the most disloyal sentiments towards that government, which, in their eye, has usurped all the authority that rightfully belonged to themselves. This is not *theory*, it is a statement of *fact*. I myself can testify in this place, as I have already done on the spot, that expressions and opinions of a most rebellious nature have been known to drop from some of the very *protégés* of that government, which, for its own sake, is so infatuated as to insist on giving *knowledge apart from religion*. But as soon as some of these became converts to Christianity, through the agency already described, how totally different *their* tone of feeling towards the existing government? *Their* bowels yearned over the miseries of their countrymen. *They* now knew the only effectual cure. And their spontaneous feeling was, “Ah! woe be unto us, if the British government were destroyed, and the Hindu dynasties restored! The first thing would be to cut us off, and what would then become of our poor degraded country? We pray for the permanence of the British government, that, under the shadow of its protection, we may disseminate the healing knowledge of Christianity among our brethren,—that knowledge which alone can secure their present welfare and immortal happiness.” In like manner, and for the same reason, there are not more loyal or patriotic subjects of the British crown, than the young men that compose the more advanced classes in our Institution. So clearly and strongly did this appear to many members of the present government in India, that instead of regarding us with jealousy and suspicion as enemies, they looked upon us as the truest friends of the British government, the staunchest supporters of the British power.

X. With regard to *the medium* of teaching in our Institu-

tion, it is *English*. There is appended to it a Bengali school, where the pupils daily attend, in successive classes, to perfect their acquaintance with the vernacular tongue. But the grand medium, by which all our knowledge is conveyed, is the English language. This has led some to think that our scheme is to eradicate the native languages altogether, and substitute English universally in their place. No such thing was ever dreamed of: no such conspiracy against the languages of India ever entered our imagination. It is the misconception, the delusion of ignorant or thoughtless minds. What we declare without fear of contradiction is, that while it is confessed that the vernacular languages alone are available for imparting an *elementary* education to the *mass* of the people of Hindustan, it is insisted on as *a fact*, that these languages do not *at present* afford an *adequate medium* for communicating a knowledge of the *higher* departments of literature, science, and theology. For such a purpose, these dialects do not contain a sufficient number and variety of terms; and even if they did, there are no original writings, and not enough translated, nor will be for centuries to come. The English language, and it *alone*, is found to supply the necessary medium. *It* is accordingly employed as the only adequate instrument for the conveyance of every branch of useful knowledge, with the view of raising up a higher and more effective order of men, who shall spread a healthful influence over society on every side. The English in India holds the same place now which the Latin and Greek held in Europe at the period of the Reformation. Where did our Reformers obtain their information? Not in the vernacular tongues, because these did not contain it. They had to search for it in those ancient languages in which were embodied all the treasures of the existing knowledge. But by degrees some of the original European languages have become so enriched by the incorporation of foreign terms, that the necessity for studying the ancient ones, as *media of knowledge*, is in a great measure superseded. Precisely similar is the case of India. Do we want there to raise up a class of men who shall have the stamp and character and energy of Reformers? If so, they must be the recipients of a higher knowledge. And where is this knowledge to be acquired? Not, surely, in the native languages, which have it not; but in that modern language which has it all in highest perfection, the English. And when the former become sufficiently enriched by a copious infusion and intermixture of expressive terms drained from

other sources, the latter may, as a medium of acquiring knowledge, be altogether dispensed with. Thus, *for the present*, must the English language in India be viewed as the medium of acquisition to the thoroughly educated *few*; and the vernacular dialects, to the ordinarily educated *many*. The *one* forms the channel of *contribution* to the reservoirs of those minds that are to be cultivated, so as to disseminate all knowledge; the *other* will form the channels of *distribution* to those who must be satisfied with the mere elements of knowledge. The *former* unseals the inexhaustible fountain of all knowledge, the *latter* serves as ducts to diffuse its vivifying waters over the wastes of a dry and parched land. To those who have studied the history of the world, and traced the rise of reformatations, and marked the progress of society, I now appeal, whether the process now described be not a rational one—one based on the lessons to be gathered from the experience of ages? *The English language*, I repeat it, *is the lever, which, as the instrument of conveying the entire range of knowledge, is destined to move all Hindustan.*

XI. This naturally leads me to refer to a crisis in the history of India, which seems now approaching, and to which I earnestly call the attention of this Venerable House. If, as has been shewn, the communication of useful knowledge will destroy the ancient Hindu systems; and if the English language cannot be thoroughly mastered without such knowledge being acquired, what follows? The universal spread of English would prove the universal death-knell of the Hindu systems. And what next? One almost shrinks from the contemplation of it. Weigh the facts of the case. Already, in Calcutta, Allahabad, Dihli, and other stations, there are government seminaries established where English is taught *without religion*. And the demand for English is likely soon to increase ten-fold if not a hundred-fold. The reason is obvious. Till very recently, the language *universal* in India as the language of government business, political, financial, and judicial, has been *the Persian*, whose attainment will not enlighten, though it may greatly darken, the mind, and vitiate the heart. At present, there is a strong disposition to abolish it altogether, and substitute the English in its place. About two years ago, it was abolished in the political department of government. This change has already begun to work. In the great native courts, instead of a Persian, must in future be supported an English secretary; and the next step is to send for an English schoolmaster. In some instances these two offices have been conjoined, so that in se-

veral of the palaces of the Rajahs there is now an English school. Owing to this substitution of the English for Persian, a considerable sensation has taken place. The present noble and enlightened Governor has given intensity to this sensation. Instead of sending, as heretofore, presents of cashmere shawls and other oriental ornaments to the different princes, he has, with a wisdom peculiar to himself, as Governor-general of India, resolved in most cases to substitute something more profitable ; such as globes, atlases, telescopes, microscopes, barometers, thermometers, and English spelling-books, with large pictures in them, to suit eastern taste,—often accompanying them with a note to this effect, “ That having understood that such a person was aware of the great difference between the learning of the east and of the west, he wished he would, by comparison, ascertain the nature and amount of these differences, and at his own convenience acquaint him with the result of his inquiries.” Such requisition was admirably calculated to stimulate curiosity ; and the consequence has been, that from the Burman empire to the banks of the Indus, there has been more or less a demand for English books and English teachers. Even in the court of Dihli, the favourite son of the lineal representative of the great Mogul is himself studying English. The young Rajah of Bhurtpore, not long since the rendezvous of our enemies, does the same. At Kotah, the royal seat of one of the great military Rajput tribes, in the very palace, there is a school, in which several of the sons of the chieftains are learning the English language. Beyond the borders of Hindustan Proper, the same interest has in many instances been excited. More than one of the principal frontier Khans have sent for English books and English teachers. Jubbar Khan, the brother of Dost Mahammad Khan, the present powerful ruler of Kabul, has sent his son, a promising youth of fourteen, to Ludhianah, in Northern India, to be instructed in English. Government agents at Simlah, in the north-western range of the Himalaya, in Naipal, the country of the Gurkhus, &c. have sent for English books, for the sons of chieftains, that wish to learn the English language. Numerous other such cases might be specified, did time permit. But all this is enough to shew that there is a growing and wide-spreading desire for the acquisition of English. And if government will substitute it, as there is every reason to suppose it will, in the financial and judicial, as well as the political department, all the men of influence and ambition, all the aspirants after place and power, will flock to the study of

English. Once let these leaders of the people become thorough English scholars, and what will they be? Here opens upon us the glimpse of a dreadful crisis. Give them *knowledge without religion*, according to the present government plan, and they will become a *nation of infidels*! So that, instead of having to contend with the abominations of idolatry, you will have to contend with the wildest forms of European infidelity!

If this be the nature of the approaching crisis, who can recall the lesson to be gained from the experience of ages,—a dear-bought lesson, deeply imprinted in traces of desolation, and stamped in characters of blood?—Who can look at the convulsions that lately rent asunder the nations of Europe, and beholding, in atrocities that not only outvie those of savage life, but would, in the comparison, prove the savage to be a sage, eternal monuments of the disastrous power of knowledge unsanctified, and brilliant talents uncontrolled by the power of religious principle;—who, I say, can seriously review all this, and think of the crisis that is impending over India, without a thrill of horror? And if government will not come forward to teach the Hindus a pure and sanctifying religion, it rests with us, as the benefactors of our race, to dare the attempt. *Now* is the time; *now* is the favourable moment; but let us beware lest it be “*now, or—never.*” It is in our power *now*, at the commencement of the crisis—of the transition state—if faithful to our trust, to come forth and effectually meet it. But a few years hence, and the state of things may be beyond the reach of Christian coalitions. Only send us more agents and more means *now*, and we shall, at no great distance of time, raise up a race of native labourers who shall be the most powerful combatants in the strife,—men, who shall be completely accoutred for the warfare,—men, who shall go forth far and wide, and arrest the headlong career of a desolating irreligion. Supply us with the required means *now*, and, through God’s blessing, we shall turn all the currents of newly-emancipated thought into the channels of Christianity. Refuse us the means *now*, and on *you* must rest the responsibility of allowing them to roll with accumulating force into the channels of infidelity—with its attendant horrors!

XII. Such being the nature of the approaching crisis, increased exertions are demanded *now* in behalf of India,—increased resources are demanded *now*, in men and in contributions.

Larger pecuniary aid is at this moment imperatively called for. But whence is it to come? Oh! it is disheartening to think of the stinted, shrivelled liberalities of those that yet profess to be disciples of Him, who for their sakes became poor, that they, through his poverty, might be made rich. There is abundance of pecuniary means in the land. It is not these that are deficient; it is the large Christian heart that is wanting. The poor find plenty to spend on noxious drugs that stupify the mental faculties, and brutalize the soul that is destined for immortality: and the great and the noble find plenty to waste on extravagant luxuries and superfluous refinements;—and yet, when *we* crave for a mite to be cast into the Christian treasury, they all, alas! too often plead inability, and assure us that they have nothing to spare! When we reflect that all endowments of mind, and body, and personal estate, are so many talents intrusted to men, that shall be summoned, at the bar of divine judgment, to give an account of their stewardship, what does conduct like the preceding amount to, but a reckless mockery of their God? Let us then awake from the slumber of indifference; let us become alive to the privilege and enjoyment of “being able to give with a perfect heart willingly;” and let us resolve that the future shall become the grave of the follies and the shortcomings of the past.

Men also are wanted for the field of labour,—more men, of large and capacious soul. But where are these to be found? Oh! it is cheerless to think of the dearth of labourers. When we speak of personally engaging in the work of missions, all begin to talk of weakness of constitution, the opposition of friends, and the difficulties to be encountered. But look at what our countrymen achieve in other fields. The love of fame, that fleeting perishable vanity, can call a man to penetrate the frozen regions of the North, or carry him across the burning sands of Africa. Is it to be declared, then, in this Assembly, respecting the descendants of those men, whose blood, profusely shed at many a stake and on many a scaffold, in many a lonely dell and on many a solitary moor, still loudly testifies to the number and extent of their sacrifices in the cause of God, that *the love of fame* has become more powerful than *the love of Christ*?

When we enforce the claims of India, all begin to talk of the horrors of a tropical clime. But only point out a lucrative situation in India, and there is an immediate rush towards it from all quarters of the land—from the peers of the realm,

to the meanest of the subjects. No word then is heard of the "venomous influence" of an Indian sun; no word then, of the deadly effects of a pestiferous atmosphere. All hasten to seize the gilded prize. Again, then, do I ask, is it to be declared, in the presence of the descendants of those men, who, in defence of "Zion's King and Zion's cause," so bravely fought and nobly won the victory, that the *love of money* has become stronger than the *love of Christ*?

This should create a feeling of shame in our bosoms, and excite a holier flame throughout the length and breadth of our land. While the office of the missionary is held up as the highest walk of Christian philanthropy, it must still be asked, how comes it that our great men, our giants in theology, have left it to be occupied by babes and striplings? How comes it that the mightier task of storming the strongholds of Satan's dominion has been left to the young, and the raw, and the inexperienced—while the men of renown linger behind in quiet possession of what has long been a conquered territory? It was not so in the days of old. They were the chieftains of a heroic band, like Paul, and Barnabas, and Apollos, that went forth on the arduous enterprise of assailing and shattering the citadels of heathenism. And until the day come, when such men will reckon it their highest honour to leave all, and go forth after the example of apostles, and prophets, and martyrs, I will maintain in the sight of heaven, that we breathe a degenerate spirit, and belong to a race of degenerate men.

At the same time, seeing that men are to be dealt with according to the standard of men, and not of angels, it were well to inquire whether missions have hitherto been placed on a footing to draw forth in general men of great talents and acquirements. These, from an early period of life, are ready to look around at home, and say, O, there is no fear of *our* getting respectable and useful situations in society! And this, without any impeachment of the sincerity of their Christian profession, is apt to preclude, or if begun, to stifle, minute inquiry into the wants and the claims of foreign lands. I would therefore submit, though with due deference, whether the greatly underpaid scale of remuneration may not have prevented many of powerful intellect and sterling piety from directing their attention to the subject of missions, and so qualifying themselves for missionary labour. This, as one of the probable causes of the lack of superior agents, seems to rest on the principles of human nature, and it were well for the friends of missions calmly and seriously to consider it.

This I would urge the more strongly, because I believe that no missionaries have ever gone forth more bountifully upheld than those from the church of Scotland. And sure it is, that none could have gone, more entirely unfettered, untrammelled, unembarrassed. And here I cannot help alluding to one circumstance, as a testimony to that great and good man, the father of this mission,—of whom it might truly be said, that “like the sun,” he seemed “larger at his setting.” When earnestly asked to give injunctions as to the proper course to be pursued, he gave proof at once of his sagacity and humility when he in effect replied, “that the field was so *new* in all its features and circumstances, that instead of giving rules for the guidance of others, he should in a great measure be himself guided by the representations sent from the field of labour,”—thus assuring the missionaries, that in them he placed the most absolute, the most unreserved confidence. And I would ask, on the established principles of human nature, whether such treatment, from such a man, was not calculated, if possible, to lead to greater circumspection, and an increase of effort, to shew that they were not unworthy of the implicit confidence reposed in them? If in him, you have lost “a master in Israel;” in him, your missionaries have lost a father and a friend.

Once more, whenever we make an appeal in behalf of the heathen, it is constantly urged that there are enough of heathen at home,—that there is enough of work to be done at home—and why roam for more in distant lands? I strongly suspect, that those who are most clamorous in advancing this plea, are just the very men who do little, and care less, either for heathen at home or heathen at a distance. At all events, it is a plea far more worthy of a heathen, than of a Christian. It was not thus that the apostles argued. If it were, they never would have crossed the walls of Jerusalem. There, they would have remained contending with unbelieving Jews, till caught by the flames that reduced to ashes the city of their fathers. And if we act on such a plea, we may be charged with despising the example of the apostles, and found loitering at home till overtaken by the flames of the final conflagration. But shall it be brooked, that those who in this Assembly have so far succeeded to their office, should act so contrary a part? Let us pronounce this impossible. I for one can see no contrariety between home and foreign labour. I am glad that so much is doing for home: but ten times more may yet be done both for home and for abroad too. It

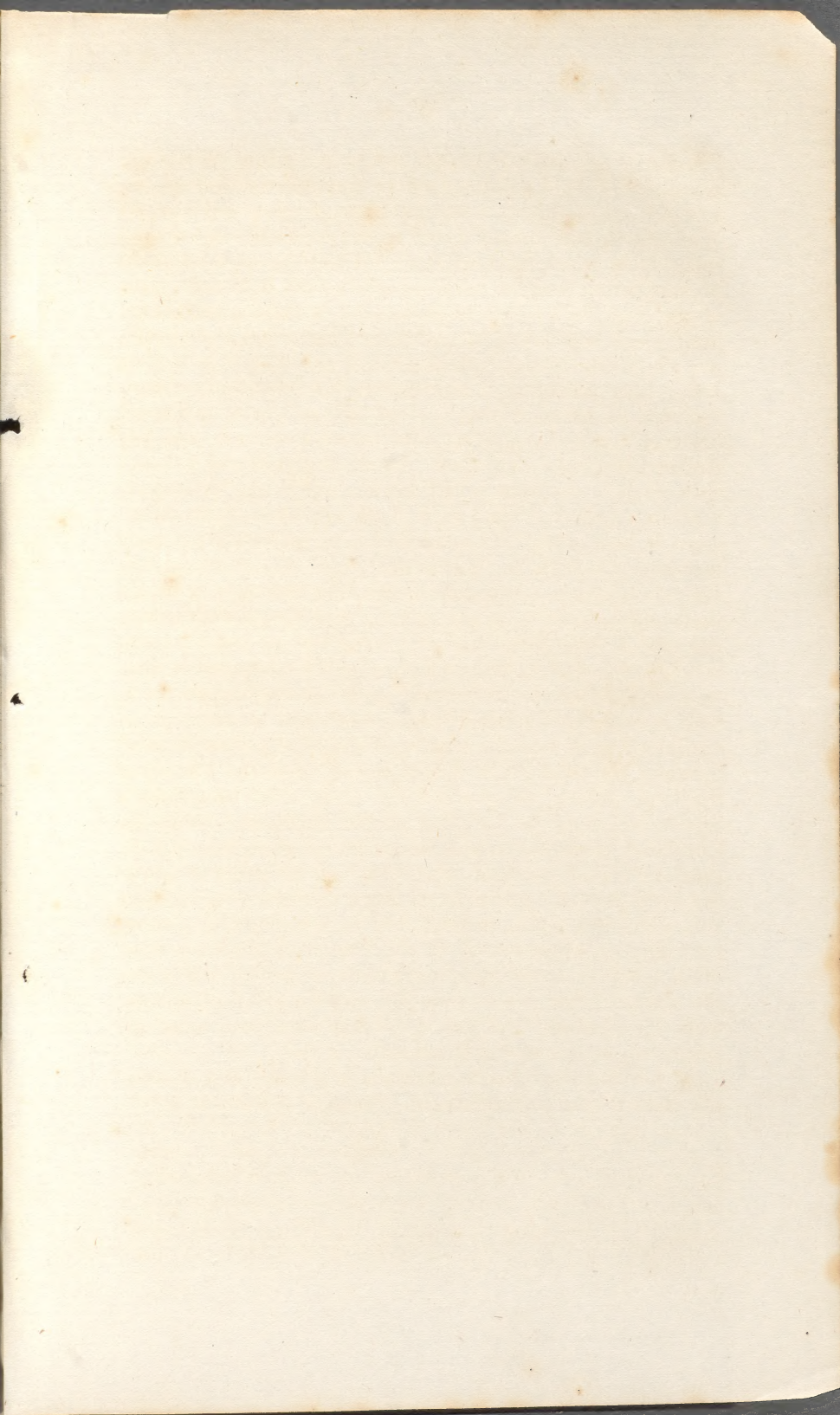
is cheering to think of the over-mastering energy that is now put forth in the cause of church extension in this land, as well as in reference to improved systems of education, and model-schools, and more especially the enlightenment of the long-neglected and destitute Highlands. I know the Highlands; they are dear to me. They form the cradle and the grave of my fathers; they are the nursery of my youthful imaginings;—and there is not a lake, or barren heath, or naked granite peak that is not dear to me. How much more dear the precious souls of those who tenant these romantic regions! Still, though a son of the Highlands, I must, in my higher capacity as a disciple of Jesus, be permitted to put the question, Has not Inspiration declared, that “the field is the world?” And would you keep your spiritual sympathies pent up within the craggy ramparts of the Grampians? Would you have them enchained within the wild and rocky shores of this distant isle? “The field is the world.” And the more we are like God,—the more we reflect his image,—the more our nature is assimilated to the divine,—the more nearly will we view the world as God has done. “True friendship,” it has been said, “has no localities.” And so it is with the love of God in Christ. The sacrifice on Calvary was designed to embrace the globe in its amplitude. Let us view the subject as God views it—let us view it as denizens of the universe—and we shall not be bounded in our efforts of philanthropy, short of the north or south pole. Wherever there is a human being, *there* must our sympathies extend.

And since you, here assembled, are the representatives of that National Church, that has put forth an emphatic expression of faith in the Redeemer's promises; an emphatic expression of expectation that all these promises shall one day be gloriously realized—and in these troublous times this is a precious testimony—I call upon you to follow it up with deeds proportionate. “Faith without works is dead.” Let you, the representative body of this Church, commence, and shew that the pulse of benevolence has begun to beat higher here, and if so, it will circulate through all the veins of the great system. Let the impulsive influence begin here, and it will flow throughout the land. Let us awake, arise, and rescue unhappy India from its present and impending horrors. Ah! long, too long has India been made a theme for the visions of poetry and the dreams of romance. Too long has it been enshrined in the sparkling bubbles of a vapoury sentimentalism. One's heart is indeed sickened with the eternal song of its

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“ balmy skies, and voluptuous gales—its golden dews, and pageantry of blossoms—its fields of Paradise and bowers, entwining amaranthine flowers—its blaze of suns, and torrents of eternal light :”—one’s heart is sickened with this eternal song, when above, we behold nought but the spiritual gloom of a gathering tempest, relieved only by the lightning glance of the Almighty’s indignation—around, a waste moral wilderness, where “ all life dies, and death lives”—and underneath, one vast catacomb of immortal souls perishing for lack of knowledge. Let us arise, and resolve, that henceforward these “ climes of the sun” shall not be viewed merely as a storehouse of flowers for poetry, and figures for rhetoric, and bold strokes for oratory ; but shall become the climes of a better sun—even “ the Sun of Righteousness ;”—the nursery of “ plants of renown,” that shall bloom and blossom in the regions of immortality. Let us arise and revive the genius of the olden time : let us revive the spirit of our forefathers. Like them, let us unsheathe the sword of the Spirit—unfurl the banners of the cross—sound the gospel-trump of jubilee. Like them, let us enter into a Solemn League and Covenant before our God, in behalf of that benighted land, that we shall not rest, till the voice of praise and thanksgiving arise, in daily orisons, from its coral strands—roll over its fertile plains—resound from its smiling valleys—and re-echo from its everlasting hills. Thus shall it be proved, that the Church of Scotland, though “ poor, can make many rich,” being herself replenished from the “ fulness of the Godhead :”—that the Church of Scotland, though powerless, as regards carnal designs and worldly policies, has yet the divine power of bringing many sons to glory—of calling a spiritual progeny from afar, numerous as the drops of dew in the morning, and resplendent with the shining of the Sun of Righteousness—a noble company of ransomed multitudes, that shall hail you in the realms of day, and crown you with the spoils of victory, and sit on thrones, and live and reign with you, amid the splendours of an unclouded universe.

May God hasten the day, and put it into the heart of every one present to engage in the glorious work of realizing it !



THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN HUTCHINGS
OF THE BOSTON BAR
IN TWO VOLUMES
VOL. II.
BOSTON: PUBLISHED BY
J. B. LEECH, 15 N. MARKET ST.
1846.